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David, who was otherwise destined for an early grave. Eve was made out of Adam's rib because a man's wife is flesh of his flesh, bone of his bone. And so throughout, wherever the Jewish fancy can introduce a touch of human feeling, it embellishes the biblical legends with deep-felt, yet manly, tenderness. The ethical genius of the Jewish people was not exhausted by the prophets; it is equally mirrored in these humbler legends of the Jewish folk.

ARTHURIAN LEGENDS IN JUDAEO-GERMAN

Hebrew-German Romances and Tales and their Relation to the Romantic Literature of the Middle Ages. Part I. Arthurian Legends. By Dr. LEO LANDAU, M.A. *Teutonia*, Heft 21. Leipzig: AVENARIUS, 1912. pp. lxxv + 150.

It has long been known that many of the most popular romances of the Middle Ages existed in Judaeo-German versions. Steinschneider in the *Serapaeum* gave a list of them almost at the beginning of his career as bibliographer, and treated the subject occasionally in his *Hebräische Bibliographie* and systematically in his *Volksliteratur*. The romances spread throughout Europe and formed a link between all the nations from Iceland to Spain; from Russia to Ireland. It is a mistake to think that the Jews were in any way isolated from the general course of European culture during the Middle Ages. In some directions, indeed, they formed a link between Orient and Occident, notably in the case of the so-called fables of Bidpai, better known in Jewish literature by the title of *Kalila wa-Dimna*. It is not, therefore, surprising to find that the German Jews of the later Middle Ages translated or adapted many of the most popular romances, such as the Dietrich saga, Flore and Blanchefleur, Emperor Octavian, Preciosa, Paris and Vienne, and Sir Bevis of Hampton, the last known as the 'Bovobuch'. But the form in which these were written or printed was late, and these romances had not hitherto attracted the attention of philologists like the French

glosses of Rashi and the Tosaphists, which sometimes give the earliest form in which certain French words occur. Jewish scholars again have neglected them because they are what I have named elsewhere 'terminals', the end links of the chain of literary tradition and not, as in the case of *Kalila wa-Dimna*, a 'junction' from which a large number of trains of tradition emerge.

Dr. Leo Landau, in this valuable work, removes this reproach from Jewish science and gives, for the first time, an adequate edition of one of these Judaeo-German romances, with all the learned accessories which we are accustomed to accept from the hands of a trained philologist. He has chosen, for his first contribution to this subject, the 'Artus-Hof', a fourteenth-century imitation of Wirnt von Gravenberg's epic poem, 'Wigalois'. He has made use of two MSS. and eight printed editions, the first of which was printed by Joseph of Witzzenhausen, the Amsterdam printer of the seventeenth century who got into trouble for printing a rival Judaeo-German translation of the Bible (Graetz, X, 298). Dr. Landau takes as the basis of his text the Hamburg MS. of the beginning of the sixteenth century, but prints also, side by side with it, Wagenseil's edition of 1699. The Germanist has thus before him all the material needed for working on this curious relic of mediaeval German romance.

But Dr. Landau is not content merely with providing a text, or rather two texts; he has with great thoroughness worked out all the inductions and deductions which the student of mediaeval German and of the history of romance could derive from his text. After a couple of introductory chapters giving in succinct form a valuable summary of what is known of the Jewish popular literature of the Middle Ages, he then gives details of his edition. The seventh chapter of his Introduction is little less than a complete grammar of the dialectical peculiarities of the language used by the author, which he decides to be a Western Middle German dialect of Rhenish Franconia, probably written by an inhabitant of Worms. His eighth chapter on the 'Sources' is equally elaborate, and he proves conclusively that the author of

the Judaeo-German 'Artus-Hof' derived his poem from the above-mentioned epic, 'Wigalois', and not from the prose version, as has been hitherto assumed. But the Jewish romance writer uses considerable freedom with his original, improving it, in Dr. Landau's opinion, by judicious excisions and reduction of the *longueurs* of the original. He also introduces a new incident from another Middle High German romance of Rudolf von Ems. The book is completed by a reproduction of the prose version of the romance printed at Frankfort on the Oder in 1789, and by four facsimiles of the MSS. and editions used.

I have thus roughly summarized the conclusions of the learned editor, without comment or criticism, for which I frankly do not feel competent. The editor's thorough mastery of the subject, both as regards language-form and subject-matter, is so conspicuous that it would be presumption on the part of any person who has not given considerable attention to the subject to disagree with his results, which seem based on a most thorough investigation. His book is quite a contribution to Middle-German philology and to Judaeo-German literature, besides throwing an interesting side-light upon Jewish *Kulturgeschichte*.

New York.

JOSEPH JACOBS.